

A  
CHRISTAL GLASSE  
FOR CHRISTIAN

WOMEN.

*First printed  
1592 by R.  
Ives. See note*

Containing a most excellent discourse  
of the Godly Life and Christian Death of  
Mistris KATHERINE STVBES,

*D. C. P.  
New Edit  
vol X. p 226*

who departed this life in *Burton* vpon  
Trent in Stafford-shire, the 14.  
of December.

WITH A MOST HEAVENLY CON-  
fession of the Christian faith, which she made a little be-  
fore her departure, as also a most wonderfull combat betwixt  
*Sathan and her Soule: worthy to be printed in letters of Gold,*  
and to be engrauen in the Table of euery  
Christian heart.

Set downe word for word as she spake, as neere as could  
be gathered: By PHILIP STVBES,  
Gent.

REVEL. 14. Verse 13.

*Blessed are the dead that dye in the Lord: euen so saith the Spirit, for  
they rest from their labours, and their workes follow them.*



LONDON.

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John Wright. 1621.





A

# CHRISTAL GLASSE

for Christian VVomen, wherein they  
may see, most wonderfull and rare Examples,  
of a tight vertuous life and Christian death, as in the  
discourse following may appeare.



Alling to Remembrance (most Christian  
Reader) the final end of Mans Creation,  
which is, to glorifie God, and to edifie one  
another in the way of true Godlinesse: I  
thought it my duty, as well in respect  
of the one, as in regard of y<sup>e</sup> other, to publish  
this rare and wonderfull example, of the  
vertuous life and Christian death, of Mi-

strisse Katherine Scrubbes, who whilst she liued, was a Mirrour  
of womanhood, and now being dead, is a perfect patterne of true  
Christianity. She was descended of honest and wealthy Parents, Her Parentsage.  
her Father had borne diuers Offices of worship in his company  
amongst whom he liued in great account, credit & estimation all  
his dayes: He was zealous in the truth, and of a sound Religion.  
Her Mother was a Dutch woman, both discreet & wise: of a sin-  
gular good grace and modesty, & which did most adorne her, shee  
was both religious and also zealous.

This Couple, liuing together in the Citie of London many  
yeares, It pleased God to blesse them with Children, of whom  
this Katherine was youngest saue one: But as she was the  
youngest saue one by course of nature, so was she not inferiour to  
any of the rest, but rather excelled them al (without comparison)  
by many degrees, in the induments and qualities of the minde.

## The Godly life

*Her marriage.* At fifteene yeares of age, her Father being dead, her mother bestowed her in marriage to one Master Philip Stubbes, with whom she lived foure yeares and almost a halfe, very honestly and godly with rare commendation of al that knew her, as wel for her singular wisdome, as also for her modesty, curtesie, gentlenes, affability, and good gouernment: And aboue all, for her feruent zeale which she did beare to the truth, wherein she seemed to surpass many. Insomuch as if she chanced at any time to be in place wher either Papists or Atheists were, and heard them talk of Religion, what countenances or credit soeuer they seemed to be of, she would not yeeld a tot, nor giue place to the at all, but would most mightily iustifie the truth of God against their blasphemous vntuths, and conuince them, yea and confound them by the testimonies of the word of God. Which thing how could it be otherwise? for her whole heart was bent to seeke the Lord, her whole delight was to be conuersant in the Scriptures, and to meditate vpon them day and night. Insomuch, as you could sildome or neuer haue come in to her house, and haue found her without a Bible, or some other good Booke in her hand. And when as she was not reading, shee would spend her time in conferring, talking and reasoning with her Husband of the word of God, and of Religion: asking him what is the sense of this place, and what is the sense of that: how expound you this place, and how expound you that: what obserue you of this place, and what obserue you of that: so as she seemed to be rauished with the same spirit that Dauid was, when he said, The zeale of thy house hath eaten me vp.

*Her loue to the word of God.* She followed y<sup>e</sup> Commandement of our Saviour Christ, who biddeth vs search the Scriptures, for in them you hope to haue eternall life. She obeyed the commandement of the Apostle, who biddeth women to be silent, & to learne of their husbands at home: Shee would neuer suffer any disorder or abuse in her house to be vnreproued, or vnreformed. And so gentle was she and curteous of nature, that shee was neuer heard to giue to any the Lye in all her life, nor so much as to (Thou) any in anger. She was neuer knowne to fall out with any of her neighbours, nor with the least Childe that liued: much lesse to scold or brawle, as many wil now adayes, for euery trifle, or rather for no cause at all: And so solitarily was she giuen, that she would very sildome or neuer, and then

*Her gentleness.*



## of Katherine Stubbes.

the not neither except her husband were in company, goe abroad with any, either to banquet or feast, to Gossip or make merry, as they terme it: Insomuch, that she was noted by some (though most vntruly) to doe it in contempt and disdain of others. When her husband was abroad in London, or else where, there was not the dearest friend she had in the world, that could get her abroad to dinner or supper, or to Playes or Enterludes, nor to any other pastimes or disports whatsoever: neither was she giuen to pamper her body with delicate meates, wine, or strong drinke, but rather restrained them altogether, saying, that she would eate to liue, and not liue to eate. And as she excelled in the gift of sobriety, so shee surpassed in the vertue of humility: For it is well knowne to diuers yet liuing, that she utterly abhorred all kind of pride, as wel in apparel as otherwise. She could neuer abide to heare any filthy or vnseemely talke of scurrility, bawdery, or vncleannes, neither, swearing nor blaspheming, cursing nor banning, but would reprove them sharply, shewing them the vengeance of God due for such deserts, & which is more, there was neuer one filthy, vncleane vndecent, or vnseemely word heard to com forth of her mouth, nor ener once to curse or band, to sweare or blaspheme God any manner of way, but alwayes her speeches were such, as both might glorifie God, and minister grace to the hearers, as the Apostle speaketh. And for her conuersation, there was neuer any man or woman that ener opened their mouthes against her, or that ener did or could accuse her of the least shadow of dishonesty, so contently she liued, and so circumspectly she walked, eschewing euen the outward appearance or show of euill.

Her integrity  
of life.

Againe, for true loue and loyaltie to her husband, and his friends, she was let me speake without offence) I thinke, the rarest Paragon in the world: For shee was so farre from disswading her husband to be beneficiall to his friends, that she would rather perswade him to be more beneficiall vnto them. If she saw her husband to be merry, then she was merry: If he were heauy or passionate, she would endeavour to make him glad: if he were angry, she would quickly please him: so wisely she demeaned her selfe towards him. Shee would neuer contrary him in any thing, but by wise counsell and sage aduise, withall humility and submission, seeke to perswade him. And also, so little she was giuen to

Her demeanour  
towards  
her husband.

## The Godly life

Her little care  
of the world.

Her prophesie  
of her death.

Her deliuey of  
childe.

Her sickness.

this world, that some of her neighbours murthering why she was no more carefull of it, would aske her somtimes, saying: Mistress Scubbes, why are you no more carefull for the things of this life, but sit alwayes porring vpon a Booke, and reading: to whom she would answer, If I should be a friend vnto this world, I should be an enemy vnto God: for God and the world are two contraries. Christ biddeth me, Loue not the world nor any thing in the world, affirming that if I loued the world, the loue of the Father is not in me. Againe Christ biddeth me, First seeke the kingdome of heauen, and the righteousnes thereof, and then all these worldly things shall be given to me. Godlines is great riches, if a man be content with that he hath. I haue chosen with good Mary y better part, which shall neuer be taken from me. Gods treasure (she would say) is neuer drawne dry. I haue enough in this life, God make me thankfull, and I know I haue but a short tyme to liue here, & it standeth me vpon to haue a regard to my saluation in the life to come. Thus this Godly young Gentlewoman held on her course thre or foure yeares after she was married: At which time, it pleased God that she conceived with a manchilde, after which conception, she would say to her husband, and many other her good neighbours and friends, yet liuing, not once, nor twise, but many times, that she should neuer beare more children, and that child should be her death, & that she should liue but to bring that childe into the world, which thing no doubt was reuealed vnto her by the spirit of God: for according to her prophesie so it came to passe.

The time of her account being come, shee was deliuered of a goodly Man-childe, with as much speede, and as safely in all womens iudgement as any could be. And after her deliuerie, shee grew so strong, that she was able within foure or fine dayes, to sit vp in her bed, and to walke vp and downe her Chamber, and within a fortnight after to go abroad in y house, being thoroughly well and past all danger, as euery one thought. But presently vpon this suddaine recouerie, it pleased God to visit her againe with an exceeding hot & burning quotidian Ague, In which, she languished for the space of sixe weekes or thereabouts. During all which time, she was neuer seene nor perceiued to sleepe one houre together, neither night nor day, and yet the Lord preserved her

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her (which was miraculous) in her perfect vnderstanding, sence,  
and memoire to y<sup>e</sup> last breath, prayes be his holy name therfore.  
In all her sickness, which was both long and grievous, she neuer  
shewed any signe of discontentment or impatience, neither was  
there euer heard one word to come forth of her mouth, sounding  
either of desperation or infidelity, of mistrust or distrust, or of any  
doubting or wauering. but alwaies remained faithfull and reso-  
lute in her God, and so desirous she was to be with y<sup>e</sup> Lord, that  
these golden sentences were neuer out of her mouth: I desire to be  
dissolued and to be with Christ: And, O miserable wretch that I  
am, who shall deliuer me from this body subiect to sinne? Come  
quickly Lord Iesus, come quickly: Like as the Hart desireth the  
water springs, so doth my soule thirst after thee O God. I had ra-  
ther be a dore-keeper in the house of my God, then to dwell in the  
tents of the wicked; with many other heavenly sentences, which  
least I should seeme tedious, I willingly omit. She would al-  
wayes pray in sicknesse, absolutely that God would take her out  
of this miserable world, And when her husband & others would  
desire her to pray for her health if it were the will of God: she  
would answer, I beseech you pray not that I should liue, for I  
thinke it long to be with my God: Christ is to me life, & death is  
to me aduantage: yea the day of death is the birth-day of euerla-  
sting life, and I cannot enter into life but by death, therfore is  
death the dore or entrance into euerlasting life.

Her absolute  
prayer for  
death.

Her desire to be  
with God.

I know and am certainly perswaded by the spirit of God, that  
the sentence is giuen already by y<sup>e</sup> great Judge, in the high court  
or Parliament of Heauen, that I shal now depart out of this life,  
And therfore pray not for me that I might lue here, but pray to  
God to giue me strength and patience to perseuer to the end, &  
to close vp mine eyes in y<sup>e</sup> iustifying faith in y<sup>e</sup> blood of my Christ  
Sometimes she would speake very softly to her selfe, and some-  
times very audibly, these words, doubling them a hundred times  
together. O my God, why not now, why not now? O my good  
God, I am ready for thee, I am prepared: O receiue me now for  
Christ his sake, O send thy messenger death to fetch me, send thy  
Sergeant to arrest me, thy Pursuant to attach me, thy Herauld  
to summon mee, O send thy Tayler to deliuer my soule out of  
prison.



## The Godly life

Her Godly  
meditations

Her glorious  
visions.  
Her request to  
her husband  
for the bring-  
ing vp of her  
child.

prison, for my body is nothing else but a stinking prison to my soule. Oh send thy holy Angels to conduct my soule into the everlasting kingdome of heauen. Other some times she would lye as if it were in a slumber, her eyes closed, and her lips vttering these words very softly to her selfe: O my sweet Iesus, O my loue Iesus, why not now, sweet Iesus why not now: O sweet Iesus pray for me, pray for me sweet Iesus: repeating them many times together. These, and infinite the like, were her dayly speeches and continuall meditations, and neuer worse word was there heard to come forth of her mouth, during al y time of her sicknesse. She was accustomed many times as she lay, very suddenly to fall into a sweet smiling, & sometimes into a most hartie laughter, her face appearing right faire, red amiable & louely, and her countenance seemed as though she greatly reioyced at some glorious sight. And when her husband would aske her why she smiled & laughed so: she would say, Oh if you saw such glorious & heauenly sights as I see, you would reioyce and laugh with me: for I see a vision of the ioyes of heauen, and of the glory that I shall goe vnto: and I see infinite millions of Angels attendant vpon me: and watching ouer me, ready to carry my soule into the kingdome of heauen. In regard whereof, she was willing to forsake her selfe, her husband, her childe, and all the world besides. And so calling for her childe, which the Nurse brought vnto her, she tooke it in her armes, and kissing it, said: God blesse thee my sweet Babe, and make thee an heire of the kingdome of heauen: and kissing it againe, deliuered it to y Nurse, with these words to her husband standing by, Beloued husband, I bequeath this my childe, vnto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea and mine owne selfe, and esteeme all things but dung, that I may winne Iesus Christ: and I pray you sweet husband, bring vp this child in god letters, in learning and discipline: and aboue al things, see that he be brought vp and instructed in the exercise of true Religion.

Her hatred to  
the world.

The Childe being taken away, she espied a little Puppie or Bitch ( which in her health she loued well ) lying vpon her bed: she had no sower espied her, but she beat her away, & calling her husband to her, said: good husband, you and I haue offended God grievously



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griuously, in receiuing this Witch many a time into our bed: we would haue bene loath to haue receiued a Christian soule, purchased with the precious blood of Iesus Christ, into our bed, and to haue nourished him in our bosomes, and to haue fed him at our Table, as we haue done this filthy Curre many times, the Lord giue me grace to repent it, and al other vanities. And afterwards could she not abide to looke vpon the Witch any more. Having thus gobly disposed of all things, she fell into a trance or swoound for almost the space of a quarter of an houre. and so as euery one thought she had bene dead: but afterward she comming to her selfe, spake to them that were present, as there were many (both worshipfull and others) saying: right worshipfull and my good neighbours and friends, I thanke you all for the great paines you haue taken with me in this bed of my sicknesse: and where as I am not able to requite you, I beseech the Lord reward you in the Kingdome of Heauen. And for that my houre-glasse is runne out, and that my time of departure hence is at hand: I am perswaded for thre causes to make a confession of my faith befoze you all. The first cause that moueth me thereto, is, for that those (if there be any such here) that are not yet thoroughly resolued in the truth of God, may heare and learne what the Spirit of God hath taught me out of his blessed and all-sauing word. The second cause that moueth me, is, for that none of you shall iudge that I dyed not a perfect Christian, and a perfect member of the mysticall body of Iesus Christ, and so by your rash iudgement might incurre the displeasure of God. The third and last cause is, for that as you haue bene witnesses of part of my life, so you might be witnesses of part of my faith and beleefe also. And in this my confession, I would not haue you to thinke that it is I that speake vnto you, but the spirit of God that dwelleth in me, and al the Elect of God, whelpe they be reprobates: for Paul saith. Rom. 8. if any one haue not the spirit of Christ dwell in him, hee is none of his. This blessed spirit hath knocked at the dooze of my heart, and my God hath giuen me grace to open the dooze vnto him, & he dwelleth in me plentifully. And therefore I pray you giue me patience a little, and imprint my words in your hearts, for they are not the words of flesh and blood, but the spirit of God, by whom we are sealed to the day of our redemption.

Her extasie or  
swoound.

The causes  
mouing her to  
make a con-  
fession of her  
Faith.

## The Godly life

A most Heauenly confession of the Christian faith, made by the  
blessed seruant of God Mistrisse KATHERINE  
STVBBS a litle before she dyed.



Although the Maiestie of God be both infinite and  
vnspeakable, & therefore according to his excellent  
dignity, can neither be conceiued in heart, nor ex-  
pressed in word: yet to the end you may know what  
God is, in whom I beleue, as farre as he hath re-  
uealed him selfe vnto vs in his holy word, I will define him vnto  
you as the Spirit of God shall illuminate my heart. I beleue  
therefore with my heart, and freely confesse with my mouth, heere  
before you all, that this God whom I beleue, is a most glo-  
rious Spirit, or spirituall substance, a diuine essence or essentiall  
being, without beginning or ending, of infinite Glory, Power,  
Right, and Maiestie: inuisible, inaccessible, incomprehensible, and  
altogether vnspeakeable. I beleue and confesse that this glorious  
God-head, this blessed substance, essence or being, this diuine po-  
wer, which we call God, is diuided into a Trinitie of persons, the  
Father, the Sonne, and the holy Spirit, distinct onely in names  
and office, but all one, and the same Nature, in Essence, Sub-  
stance, Deity, Maiestie, Power, Right, and Eternity. I beleue  
and confesse that GOD the Father, the first Person in this blessed  
Trinitie, is from euertlasting, before and beyond all times, not  
made nor created, nor begotten of any, but the onely Maker, Crea-  
tor, and begetter of all things, whatsoeuer. I beleue and con-  
fesse that Iesus Christ the Sonne of God, is the second Person in  
this glorious Trinitie, not created nor made of any, but begotten  
of his Father before all eternitie, time or wordes. I beleue the  
holy Spirit, to be the third Person in this Sacred Trinitie. not  
made of any, nor begotten, but proceedeth both from the Father  
and the Sonne, as the very wisdom and inspiration of them  
both. I doe beleue and confesse, that this most glorious Trinitie  
is consubstantiall and coessentiall together: none before or after  
other, none greater or lesser then other, of equall Power, of  
equall Maiestie, of equall Glorie, and Eternitie (as before. I  
beleue and confesse, that this God, this blessed Trinitie, not  
onely

What God is.

Her notable  
faith in the  
blessed Trini-  
tie.

God created all  
things, and go-  
uerneth all  
things.

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onely created all things both visible and inuisible, spirituall and corporall, where and whatsoeuer, but also that he vpholdeth, continueth and maintaineth them by his Almighty power and vnsearchable wisdom, through the secret working of his spirit. I beleue and confesse, that this great God ordereth and disposeth all things according to his good pleasure, and will, and that he also seeth and knoweth all things according to his prouidence, and prescience, so that nothing cometh to passe by fortune chance, or casualtie to him, though it seemeth fortunall, or casual to vs, who see neither the beginning, the middle, the ends, the causes, nor effects of things before they come to passe. No fortune or chance.

I beleue and confesse that the Lord our God, hauing created the vniuersall engine, and frame of this world, with all things contained therein for the benefite and v'se of man, the last of all other creatures, euen the first day created man after his owne similitude and likenesse: holy, pure, good, innocent, and in euery part perfect and absolute, giuing him also wisdom, discretion, vnderstanding and knowledge aboue all other creatures, (the holy Angels onely excepted) and which was more, he gaue vnto him a certaine power, strength, facultie (which we call free will) by force whereof he might haue continued and remained for euer in his integritie and holinesse if hee had would. But hee had no sooner receiued this inestimable blessing of free will in innocencie and integritie, but by harkening to the poysoned suggestions of the wicked Serpent, and by obeying of his perswasions he lost his free will, his integritie and perfection, and vs all his posteritie to the end of the world, and of a Saint in heauen, he (and we in him) became fire-brands in hell, vassalles of Satan, miscreants, and reprobates, Abiects, and castawayes, before the face of God for euer. Then when there was no other way or meanes for men to be saued in the iustice of God, I doe constantly beleue and confesse that God the Father in the multitude of his mercies, when the fulnesse of time was come, sent his alone Sonne Iesus Christ, forth of his owne bosome into this miserable world, to take our nature vpon him, and that in the wombe of a Virgin, without spot or blemish of time, and without the helpe of man, by wonderfull operation and euershadowing of the holy Ghost.

Mans perfection.

Marshall,  
Christ his incarnation.



## The Godly life

Christ his sacrifice.

And as I constantly beleue that Iesus Christ is come in the flesh ( according to the Scriptures ) so I vnfaignedly beleue that he hath offered vpon his blessed body vpon the Alter of the Crosse, as a sacrifice propitiatorie, iacturatorie, and expiatorie, for the sinnes of the whole world, and for me the chiefe of all sinners: By vertue, power, and efficacie of which Sacrifice and oblation onely, I trust and beleue to be saued, and by the merites of the blood of this immaculate Lambe ( Christ Iesus ) to be set free, and pardoned of all my sinnes whatsoeuer. And whereas the professed enemies of G D D, the Papists, doe bragge of their good workes, of their merites, and righteousnesse, and deserts, I heere before you all, in the presence of God, and his holy Angels, doe vtterly renounce, abandon, and forsake all my owne merites, righteousnesse, and deserts, as filthy dung: acknowledging my merites to be the merites of God in Christ, who is made vnto me righteousnesse, holinesse, sanctification, and redemption. For I am assured that if the Lord should weigh my righteousnesse in the balance of his Iustice, rewarding me according to the same, I should receiue nothing but iust damnation for my deserts. I doe further beleue and confesse that Iesus Christ hauing suffered death vpon the Crosse for me and all mankind, rose againe to life the third day after, by the spiritual power of his God-head, conquering thereby sinne, death, hell, Satan and all his hellish band. I doe also beleue that same Iesus Christ after his most victorious resurrection, ascended into heauen in the sight of the Apostles and holy Saints, a cloud receiuing him out of their sight, there not onely to prepare a place for vs, but also to make continuall prayer and intercession for vs to God the Father at whose right hand he now sitteth in equall glory and blisse for euermore.

Christ his resurrection.

Christ his ascension.

The Heauens must hold Christ essential body til the day of Iudgement.

I doe constantly beleue that the heauens must hold his corporal presence, till the day of Iudgement: that his blessed body is circumspectible, and contained in one locall place, and cannot be presented in euery place at one and the same time: his Deitie and his God-head notwithstanding being in euery place at once, and fulfilling all places, and yet containe in no place. For it is against the nature of a true body to be presented in many places at once: and therefore the Papists in effect deny y body of Christ  
to



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to be a true and essentiall and naturall body, by teaching it to be present in their so many and sundry Fires at once.

I doe also beleene and confesse that this Iesus Christ shal come at the latter day of Iudgement (when the number of Gods elect shal be fulfilled) in the same likenesse that he was seene goe by into Heauen, and with the same naturall body, to Iudge both the quicke and the dead. and reward euery man according to his workes. At which day I doe constantly beleene, that all flesh (I meane all mankind onely) shal rise againe by the omnipotent power of God, whereby he is able to subdue all things by himselfe, not one haire of their heas lacking. Then Death shal yeld vp his dead, the Graue his dead, the Sea his dead, & Hell his dead. And then shal the soules of the Godly, of the Elect and chosen of God, enter into their owne bodies againe, and be renewed together, their bodies now being renewed, altered and changed: for being before filthie and vncleane, they shal now be made cleane and pure like to the glorious body of Iesus Christ, shining as y Sunne for euer in his Kingdome of Heauen, where they shal dwell for euer, in such ioy as no heart can thinke, nor tongue expresse, nor pen is able to write. Upon the other side, the soules of the wicked and reprobate shal be reunited to their proper bodies, and both together shal be cast into hell fire, where is nothing but weeping, wayling, and gnashing of teeth for euermore.

Christs coming to iudgement, and of our resurrection.

Furthermore, I beleene and confesse that the soules of all the elect children of God; immediately after the departure out of their bodies, doe goe into the Kingdome of heauen, into the hands of God, being guided and conducted thither by the ministry of the Angels of God and not in Purgatory Limbo Patrum, or any other place whatsoever, For whether the soule of Christ was receiued when hee cryed, Father into thy hands I commend my Spirit, thither are all the soules of the Children of God that dye in the true faith of Iesus Christ, receiued immediately after their departure hence. In the Gospell after Saint Luke we reade that the soule of poore Lazarus, of Bethan Lazarus, straight after his death was carried into heauen by the Angels of God, and not into Popish Purgatory, which was not hatched almost of two hundred yeares after. The soule of the penitent and faithfull Theefe

Whether the soules of the Faithful doe go after their departure out of their bodies.

was

## The Godly life

was carried straight way into Paradise, so; so Christ told him : This day thou shalt be with me in Paradise : That is in the Kingdome of heauen and not in Purgatory. Salomon saith, Chapter 3. The soules of the righteous are in the hand of God, and there shall no torments come nigh them. Christ saith, He went into Heauen to prepare a place for vs, then not in Purgatory, except they will haue their Purgatory to be in heauen.

Purgatory of  
the Papists  
blasphemous,

Hee saith further, that where he is, there shall his seruants be also. But I hope they will not say that Christ is in Purgatory, but in Heauen, and thither shall all the soules of the faithfull ascend immediately, and therefore is the opinion of Popish Purgatory, both blasphemous and sacrilegious : but the true Purgatorie indeede is this, the blood of Iesus Christ, which cleanseth vs from sinne : no other Purgatory doe I knowe or by the word of God, nor acknowledge. & beleeue also and confesse that man is iustified, that is, pronounced iust before God, free from sinne and all punishments due for sinne, by a true and liuely faith in the blood of Christ onely, & not by his owne workes, merits righteousnesse or deserts : neither yet by any inherent righteousness in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoever. And therefore the Apostle to the Romans 4. was bold to say, that if Abraham were iustified by workes, then had he wherein to reioyce, but not with God, so; hee saith afterward in the third Chapter, being iustified by faith we haue peace towards God through Iesus Christ. And therefore doe I constantly beleeue that we are iustified by faith onely, and not by the workes of the Law. For if good workes, could saue vs, then had Christ dyed in vaine, and if they could saue vs, why should they not be called by the name of our Saviour? But when I say that faith onely iustificieth, I meane not a barren faith, or a dead faith without good workes, such as the diuels haue: but I speake of such a faith, as bringeth forth good workes in great plenty, and can no more bee without good workes, then the Sunne without light, and the fire without heate, or the water without her naturall moisture, If you would knowe why wee should doe good workes, if wee cannot be saued by them, I will tell you : wee must doe good workes, so;

four

Man iustified  
by faith only.

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four causes chiefly, first to shew our obedience to him that commaunded vs. Secondly, to glorifie him that created vs, and ordained good workes also that we should walke in them. Thirdly, for the mutuall loue and charitie which wee beare towarde our Bretheren. Fourthly, to make our saluation sure and certaine vnto vs, as the Apostle speaketh. For these and other causes must wee doe good workes: and yet we must not trust to be saued by them: for there is no other name giuen vnder heauen, whereby a man may be saued, but onely the name of Iesus Christ, I doe constantly beleue and confesse, that all the Canonieall Scriptures are the infallible word of God, that the holy spirit, of God, was, and is the onely Autho<sup>r</sup> of them, and that holy men of God spake and wrot them as they were taught, and inspired by the spirit of God, as blessed Peter beareth record. I also beleue that the holy Scriptures doe containe all things necessarie to saluation, without all Popish trash of vniwritten verities, or rather vniwritten verities. I doe further also beleue and confesse that God the Father hath from euerlasting, and before all worldes in his discrete counsell, and in his euerlasting purpose and decree, elected, chosen, and predestinate in Christ Iesus, certaine of the lost sonnes of Adam, to be members of his bodie, and heires with him in his heavenly Kingdome. And other some hath hee predestinated to euerlasting destruction, leaving them to their naturall sinne and corruption still. Now if you aske me what predestination and reprobation is: I answer, it is the euerlasting purpose and decree of God, whereby he doth chosie some to saluation, and some to damnation. If you demaund why he chooseth some to saluation, and not all, finding them all in like state and condition: I answer, in choosing some to saluation hee sheweth his vnspeakeable mercie, grace, fauour and loue: and in choosing other some to damnation, hee sheweth his power, his iustice and his iudgement to all the world. For as by the one the mercie of God appeareth, so by the other we may see what we haue deserved: And if you aske me yet, why hee chooseth some and reiecteth other some: I tell you he may doe it at his blessed will and pleasure. For if I haue two debtors that owe mee two thousand pound a peece, it is in me to releaue the one of the whole

The Canonieall  
Scripture the  
infallible word  
of God.

Her faith in  
predestination  
of God, and  
what it is.

debts,



## The Godly life

Our vocation  
or calling.

The Church  
two-fold, and  
how.

How and when  
the Church  
cannot erre.

Christ is the  
true head of the  
Church

debts, and to exact the whole of the other: for to the one I shewed but mercie, and to the other but iustice. Now those that the Lord hath predestinate to Christ Iesus in euerlasting saluation, them both he call in his good time, to the knowledge of his truth, to repentance, to integrity of life, and to all perfection: and those whom he both call, them both he iustifie: and whom he both iustifie them will he glorifie. And that doctrine of predestination and reprobation standeth thus: the Apostle Ephel. 1. 11 sheweth evidently, saying: We are chosen in Christ, when wee were predestinate according to the purpose of him that worketh all things according to the counsaile of his will: and in the 4. and 5. verses of the same Chapter, he saith, We are chosen in him (meaning Christ) before the foundation of the world, that we should be holy and blamelesse before him in our Reas Rom. 6. and many other places of holy Scriptures, and you shall finde this doctrine to be very cleare. I doe further beleue and confesse, that God hath his seuerall Churches, and namely his Church triumphant in the kingdome of Heauen, and his Church militant dispersed vpon the face of the Earth. I do also beleue, that this militant Church is two fold, visible & inuisible. The visible Church is knowne and discerned by these marks: the word of God preached, the Sacraments sincerely ministered, & Ecclesiasticall discipline, and other censures of the Church duly executed. The other Church I call the inuisible Church, not for that men are inuisible, but that it alwayes appeareth not to the sight of y<sup>e</sup> world, but is knowne of God onely, who alone knoweth who are his: I beleue that this Church, this Spouse of Christ cannot erre, especially in matters of Saluation, and Damnation, so long as she holdeth her head Christ Iesus aright. And I cōstantly beleue that Iesus Christ is the onely head, ruler, and gouernour of this Church, and not Antichrist the Pope, nor any of his shauelings, as Paul testifieth, Eph. 4. 15. saying: Let vs grow vp in all things in him who is the head Iesus Christ: againe in another place he saith: As Christ is the head ouer the Church so is the husband head ouer his wife. I beleue and confesse, that Iesus Christ hath left not onely the holy Scriptures to instruct & teach his Church but also Sacraments, in number two, to wit, Baptisme, and the Lords Supper, as Seales of his grace towards it: to confirme it

in



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in his truth, and as conduits of his mercy to conuay his grace and  
 goodnesse to it also, and therefore cannot be the things themselves.  
 For it is against the nature of a Sacrament to be the thing signi-  
 fied: thereby Baptisme consisteth in two natures, the visible Ele-  
 ment, and the inuisible grace: The visible Element in water, the  
 inuisible grace are the gifts and graces of the holy Ghost, confir-  
 med in Baptisme: The water signifieth vnto vs that our whole  
 nature is corrupted, and had neede to be purged & cleansed. It sig-  
 nifieth also vnto vs our Regeneration, Sanctification, and new  
 Birth: And it representeth also vnto vs the blood of Iesus Christ,  
 which cleanseth vs from all sinnes: And I faithfully beloeue that  
 it is no more lawfull for a woman to minister this Sacrament,  
 then it is lawfull for her to preach or to minister the Sacrament of  
 the Lords Supper

And as concerning the Sacrament of the Lords Supper, I be-  
 leue and confesse that it consisteth of two natures also: an earth-  
 ly, and a Heauenly nature or quality: The visible Element or  
 earthly nature is bread and wine: The Heauenly nature or qua-  
 lity, the body and bloud of Christ signified thereby: The wine doth  
 represent vnto vs the bloud of Christ, which was shed for vs, and  
 the Bread doth signifie vnto vs also the body of Christ, which  
 was giuen for vs: and as many as receiue the Sacrament wor-  
 thily, in remembrance of the death and passion of Iesus Christ,  
 doe eate and drinke Iesus Christ spiritually to their eternall sal-  
 uation. And I doe verily beloeue that in this Sacrament neither  
 the Bread nor the Wine, neither before nor after the words of  
 consecration, (as they tearme the) are changed, altered, or trans-  
 substantiate, into the reall, essentiall, or materiall body of Christ,  
 but remaine the same still in nature and substance, that they were  
 before. And therefore Paul feared not to call it Bread still many  
 times in his Epistle to the Corinthians. And our Saviour in the  
 sixth of Iohn saith, that they should see him ascend into Heauen,  
 with the same body that he sate with them at Supper, whole,  
 and breated: Adding further, that the words that he spake,  
 were Spirit and truth, and that it is the spirit that giueth life, the  
 flesh profiteth little. And hee biddeth vs to celebrate this Supper  
 in remembrance of him: And to preach his death therein till

2. Sacrament  
 and what they  
 are, whereof  
 they doe com-  
 list, and what  
 they represent  
 vnto vs.

Neither the  
 bread nor wine  
 changed in the  
 Lords Supper.

## The Godly life

hee come againe. If Christ were in the Sacrament, flesh, and blood, and bone, then the wicked might eate him, and so should there neuer any wicked be condemned. For Christ saith, hee that eateth his flesh, and drinketh his blood shall neuer die: yea, Rats, Cats, and Pice, might eate his body which were blasphemous, and sacriligious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that these Sacraments doe present vnto vs most excellent things, yet doe they not conferre grace of themselves, neither is the grace of God so tyed to the material Elements that he cannot saue without them. And therefore are the Papists more then cruell, that teach, all Children to be damned that die before Baptisme: For we reade of certaine in the Acts of the Apostles, that were Baptised, and yet they had not so much as heard whether there were any Holy Ghost, or not: Simon Magus was Baptised, yet he receiued not the Holy Ghost: And againe, Cornelius had receiued the Holy Ghost before his Baptisme: Iohn the Baptist receiued the Holy Ghost in his Mothers wombe, and the like: But yet notwithstanding, although the grace of God be not tyed to the Sacraments, yet hee that may receiue them and will not, or else setteth light by them, shall neuer receiue the gifts and graces signified by them.

I doe most constantly beleeeue, that as Iesus Christ is the vndoubted Sauour of the world, so is he our onely Mediatour, Aduocate, and Intercessor to God the Father, and noue but hee alone, who is ascended into the Heauens, sitteth on the right hand of God, and maketh continuall prayers to God for vs: Iohn saith, If a man sinne, wee haue an aduocate with the Father I E S U S C H R I S T the righteous. And he is the propitiation of our sinnes:

Christ is our onely Mediator.

And to the same effect Paul speaketh, 1. Timothie 2. y. There is one God, and one Mediatour betweene God and man, which is the man Christ Iesus. And as I beleeeue that Iesus Christ is our onely Mediatour and Aduocate, so I constantly beleeeue that he is onely to be called vpon, inuocated, and prayed vnto, and neither Saint, Angell, Patriarke, nor Father, Martyr nor Confessor, Peter, nor Paul, Apostle, nor Euangelist, Iames, nor Iohn, no nor Marie her selfe, nor any other creature, how excellent so euer they

Christ onely so be called vpon nor Saints.

## of Katherine Stubbes.

they seeme to be in the eyes of the world: For we are assured by the word of God, that the Saints can neither heare our prayers, nor grant our requests: Therefore Christ saith, Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt praise me: And againe the Apostle saith: How shall they call vpon him in whom they haue not beleued? Then as it is not lawfull to beleeue in any other saue God alone, so it is not lawfull to pray to any other saue God alone, in the name and mediation of Iesus Christ onely.

I doe also constantly beleue that my soule so soone as euer it departeth out of my body, shall be caried by the ministry of the holy Angels of God into the Kingdome of Heauen: where I shall see, and perfectly know Adam, Eua, Noah, Abraham, Isaac, Iacob, Moles, Samuel, David, and all other Prophets, Patriarkes, and Fathers, together with Mary the mother of Christ, Peter, Paul, Iames, and Iohn, and all other Martyrs, and Confessors, and holy Saints of God, which haue dyed since the beginning of the world or which shall die to the end of the same, Oh what a comfortable thing is this that we shall know one another in the life to come, talke with one another, loue one another, and praise God one with another, and all together world without end. And because some of you peraduenture would hardly beleue this doctrine to be so, I pray you giue me leaue to proue it by the word of God, and then I will make an end.

When God cast Adam into a dead sleepe, and made Woman of a rib of his side, he brought her vnto him and he knew her straight way, and he called her by her name. Could Adam in the state of innocencie know his wife, being in a dead sleepe while she was in making, and shall not we being restored to a farre more excellent dignitie and perfection then euer Adam was in, not know one another? shall our knowledge be lesse in Heauen then it is in earth? doe we not know one another in this life where we know but in part, we see but in part, yea as it were in a glasse? And shall we not know one another in the life to come, where all ignorance shall be done away?

Wee shall be like (saith Christ) the glorious Angels which know one another, and shall not we then know one another in the



## The Godly life

life to come: Shall we be like them in other things, and faile onely in this? we shall (saith the Apostle) see and know Christ euen as he is, who is the wisdom, Image, and brightnes of his Fathers substance, and shall wee know one another: We are all members of one body, and shall we not know one another? Christ Iesus is our head, and we his members, and shall not the members know their head: and so consequently one another? That they are all fellow seruants in one house, but for a short time in this world, doe know one another, and shall not we know one another after this life, being fellow Citizens in one and the same Citie, Subjects in one and the same Kingdome, and seruing one Lord and Master, with one spirit and minde for ever, world without end: Shall brute beasts know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge? The Apostle knew Christ after he was risen againe, and shall not we know one another after the generall Resurrection of the flesh:

In the sixteenth of Luke we read how that the rich man lying in hell, knew Abraham and Lazarus in Heauen a farre off: Then I reason thus, if the wicked that be in hell in torments doe know those that be in Heauen so farre aboue, how much more shall the Godly know one another, being altogether in one place, & fellow Citizens in the Kingdome of Heauen: We reade also in the 17. of Marke how our Saviour Christ, meaning to shew vnto his Disciples, Peter, James, and Iohn, as it were a shadow, or glimmering of the ioyes of Heauen, and therefore he is said to be transfigured before them, and his face did shine like the Sun, his apparell was as the Light, there appeared vnto them Moses and Elias, (saith the text.) Then it followeth, that if the Disciples being in their naturall corruption, and but in a shadow or glimmering of the ioyes of Heauen, did know Moses & Elias, the one whereof dyed almost two thousand yeares before, and the other not much lesse: How much more shall we know one another in the life to come, all corruption being taken away, and we in the full fruition and possession of the ioyes and glory of Heauen: This is my faith, this is my hope, and this is my trust: this hath the spirit of God taught me, & this haue wee learned out of the the word of God. And good  
Lord



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Lord that hast begun this worke in me, finish it I beseech thee, and strengthen me that I may perseuer therein to the end, and in the end, through Iesus Christ my onely Lord and Saviour.

She had no sooner made an end of this most heauenly confession of her faith, but Sathan was ready to bid her the combate, whom she mightily repulled & vanquished by the power of our Lord Ie-  
sus, on whom she constantly beleueed: And whereas befoze she lo-  
ked with a sweet, louely & amiable countenance, red as the Rose, Sathan tempt-  
eth her. and most beautifull to behold, now upon the sodaine she bent her browes, she frowned, and looked as it were with angry and sterne, austere countenance, as though she saw some filthy, vggly sove, and displeasing thing, she burst forth in these speeches following, pronouncing her words scornfully, and disdainfully, in contempt of him whom she spake to.



A most wonderfull conflict betweene Sathan and her Soule,  
and of her valiant conquest in the same by  
the power of Christ.

**H**OWE now Sathan, what makest thou here? art thou come to tempt the Lords servant? I tell thee (thou hell hound) thou hast no part nor portion in mee, nor by the grace of God neuer shalt haue: I was, now am, and shall be the Lords for euer, yea Sathan I was chosen and elect of Christ to euermlasting saluation, before the foundation of the world was laide; and therefore thou must get thee packing. thou damned dog, and goe shake thine eares, for in me thou hast nought. But what dost thou lay to my charge thou foule fiend: Oh, that I am a sinner, and therefore shall be damned: I confesse inworde that I am a sinner, and a grievous sinner, both by originall sin, and actuall sin, and that I may thank thee for: And therefore Sathan I bequeath my sinne to thee from whence it first came: And I appeale to the mercy of God in Christ. Iesus Christ came to saue sinners (as he saith himselfe) and not the righteous: Behold the Lamb of God (saith Iohn) that taketh away the sins of the world. And in another place he cryeth out, the blood of Iesus Christ doth cleane vs fro all sinnes. And therefore Sathan

Her wonderfull  
temptation and  
valiant conquest  
is the same.

## The Godly life

Her disputation  
with Sathan,

I constantly beleue that my finnes are washed away in the precious blood of Iesus Christ, and shall neuer be reputed to me any more. But what sayest thou now Sathan? dost thou aske me how I dare come to him for mercy he being a righteous God, and I a miserable sinner? I tell thee Sathan, I am bound thorough Christ to come vnto him, being assured & certaine of pardon and remission of all my finnes for his name sake. For doth not the Lord bid all that be heauie laden with the burthen of sinne to come vnto him and he will ease them? Christs armes were spread wide open (Sathan) vpon the Crosse, (with that she spread her owne armes) to embrace me and all penitent sinners: And therefore Sathan I will not feare to present my selfe before his foot-stole, in full assurance of his mercy, for Christ his sake. What more Sathan? Dost thou say it is written, that God will reward euery one according to his deserts? So it is written againe (thou deceitfull Deuill) that Christs righteousness is my righteousness, his workes my workes, his deserts my deserts, his merites my merites, and his precious blood a full satisfaction for my finnes. But God is a iust God (thou sayest) and therefore in Justice must needs condemn me.

I graunt Sathan that he is a iust God, and therefore he cannot in iustice punish mee for my finnes, which he hath punished already in his owne Sonne. It is against the law of Justice to punish one fault twice. I was, and am a great debtor vnto God the Father, but Iesus Christ hath paid the debt for me, and therefore it standeth not with the Justice of God to require it againe. And therefore auoyde Sathan, auoyde thou fire-brand of Hell, auoyde thou damned dogge, and tempe me no more, for he that is with me is mightier then thou, euen the mighty and victorious Lyon of the Tribe of Iuda, who hath brused thy head, and hath promised to be with his Children to the end of the world. Auoyde therefore thou dastard, auoyde thou cowardly Souldier: remoue thy siege and yelde the field wonne, and get thee packing or else I will call vpon my graund Captaine Christ Iesus, the valiant Michael, who beate thee in Heauen, and threw thee downe to Hell with all thy hellish traine and deuillish crew. Shee had scarcely pronounced these last words, but shee fell suddenly into a sweate

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a sweet smiling laughter : Saying, now he is gone, now he is gone, doe you not see him flie like a coward, and runne away like a beaten Cocks? He hath lost the field, and I haue wonne the victorie, euen the Garland and Crowne of euerlasting life : and that not by my owne power and strength, but by the power and might of Iesus Christ, who hath sent his holy Angels to keepe mee. And speaking to them which were by, she said, Oh would God you saw but what I see, For behold, I see infinite millions of most glorious Angels stand about me, with fiery Chariots ready to defend me, as they did the good Prophet Elizeus. These holy Angels, these ministring spirits are appointed by God to carrie my soule into the Kingdome of Heauen, where I shall behold the Lord face to face, and shall see him, not with other, but with these same eyes. Now I am happy and blessed for euer, for I haue fought the good fight, and by the might of Christ haue wonne the victorie : now from henceforth I shall neuer tast neither of hunger nor cold, paine nor woe, miserie nor affliction, vexation nor trouble, feare nor dread, nor any other calamitie or aduersitie whatsoeuer. From henceforth is laide by a Crowne of life, which Christ shall giue to all them which loue him. And as I am now in possession thereof by hope, so shall I be anon in full fruition thereof by presence of my soule, and hereafter of my body also, when the Lord shall please. Then she spake softly to her selfe as followeth : Come Lord Iesus, come my loue Iesus, O send thy Pursuant sweet Iesus to fetch me. O sweet Iesus strengthen thy seruant, and keepe thy promise. Then sung she a Psalm most sweetly, and with a cheerefull voyce : which done, she desired her Husband that the 133. Psalm might be sung before her to Church. And further, she desired him that he would not mourne for her, alleadging the Apostle Paul, where he saith, Brethren I would not haue you to mourne as men without hope, for the eye in the Lord : Affirming that she was not in case to be mourned for, but rather to be reioyced of, for that she should passe ( as she said ) from Earth to Heauen, from men to holy Angels, Cherubins and Seraphins, to holy Saints, Patriarkes, and Fathers, yea to God himselfe. After which wordes very suddenly she seemed as it were greatly to reioyce, and looke cheatefully, as though she

The guard of

Her meditation

Her request to  
her Husband  
not to mourne  
for her.

she

## The Godly life

Her talke with  
Death, and  
friendly wel-  
coming of  
him.

she had seene some glorious sight. And lifting vp her whole body, and stretching forth both her armes as though she would embrace some glorious and pleasant thing, said, I thanke my God through Iesus Christ, he is come, he is come, my good Paylor is come to let my soule out of prison: O sweete death thou art welcome, welcome sweet death, neuer was there any guest so welcome to me as thou art welcome, the Messenger of euerlasting life, welcome the doore and entrance into euerlasting glory, welcome I say, & thrice welcome my good Paylor, doe thy offit quickly, and set my soule at liberty, Strike sweet Death, strike my heart, I feare not thy stroke.

Her last words.

now it is. Father into thy blessed hands I commend my spirit. sweet Iesus into thy hands I commend my spirit, blessed Spirit of God I commit my soule into thy hands, O most holy, blessed, and glorious Trinity, three persons and one true and euerlasting God into thy blessed hands I commit my soule, and my body. At which words her breath stayed, and so neither mouing hand nor foote, she slept sweetly in the Lord.

Her death.

Thus thou hast heard (gentle Reader) the discourse of the vertuous life and Christian death of this blessed and faithfull seruant of God, Mistris Katherine Stubbes, which is so much the more wonderfull, in that she was but young and tender of yeares, not halfe a yeare aboue y<sup>e</sup> number of Twenty when she departed this life. The Lord giue vs graces to follow her example, that wee may come to those unspeakeable ioyes, wherein shee now resteth, through Christ our Lord: to whom with the Father and the holy Ghost, be all

Honour, Praise, Dominion,  
and Thanksgiuing,  
both now  
and  
euermore.  
Amen.

F I N I S.







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